

ION.

PRICE FIVE CENTS.

the national air of his own country sung, the malady of home sickness comes on him as powerfully as to cause his death. You have the example of the heroic Daniel of my text for keeping early memories fresh. Forget not the old folks at home. Write often, and if you have surplus of means and they a deficit.

make practical contribution and rejoice that America is bound to all the world by ties of sincerity as is no other nation. Who can doubt but it is appointed for the evangelization of all lands? What a stirring, melting, gospelizing theory that all the doors of other nations are open toward us while our windows are opened toward them.

But Daniel in the text kept this porthole of his domestic fortress unclosed because Jerusalem was the capital of sacred influences. There smoked the sacrifice. There was the holy of Holies. There was the ark of the covenant. There stood the temple. We are all

tempted to keep our windows open on the opposite side, toward the world, that we may see and hear and appropriate its advantages. What does the world say? What does the world think? What does the world do? Worshippers of the world instead of worshippers of God. Windows open toward Babylon. Windows open toward Corinth. Windows open toward Athens. Windows open toward Sodom. Windows open toward the flats instead of open to the sea. Sad and sorry for our world as a god is like something as seen the other day in the museum of Strasburg, Germany: The figure of a virgin in wood and iron. The victim in olden time was brought there and this figure would open its arms to receive him, and once enfolded, the figure closed

with a shudder and shiver upon him
 and afterward let him drop
 his sheer feet
 the world first embraces its idolaters, then closes
 upon them with many tortures, and then lets
 them drop forever down. The highest honor
 the world could confer was to make a man
 Roman emperor, but out of the sixty three
 emperors it allowed only six to die peacefully
 in their beds. The dominion of this world
 over multitudes is illustrated by the names
 of coins of many countries. They have their
 pieces of money which they call sovereigns

and half sovereigns, crowns and half crowns, napoleons and half napoleons. Fredericks and double Fredericks and ducats and isobellines, all of which names mean not so much usefulness as domination. The most of our windows open toward the exchange, toward the salon of fashion, toward the god of this world. In olden times the length of the English yard was fixed at the length of the arm of King Henry, and we agreed to measure things by a variable standard and by the human arm that in the great crises of life can give us no help. We need, like Daniel, to open our windows toward God and religion.

But, mark you, that good lion tamer is not

standing at the window, but kneeling while she looks out. Most photographs are taken of those in standing or sitting postures. I now remember but one picture of a man kneeling, and that man was David Livingstone, who, in the cause of God and civilization, sacrificed himself, and in the heart of Africa his servant, Majwara, found him in the tent by the light of a candle, stuck in the top of a box, his head in his hands upon

pullation and dead on his knees. But here a gentle tamer, living under the dash of the sun, with his hands on his hips, says, "Be zealous," saying, "The fact is, that a man can be right on his knees than standing on tiptoe." Babylon, about 550 stadia miles from the Arabian desert shifted its sands between them. Yet through that open window Daniel saw Jerusalem, saw all between it, saw yond, saw time, saw eternity, saw earth and saw heaven. Would you like to see the way through your sins to pardon, through your troubles to comfort, through temptation to victory, through the things of this world to the things, though night to day, through things terrestrial to things celestial, you will not see

them till you take Daniel's posture. No cap of bone to the joints of the fingers, no cap of bone to the joints of the elbow, but cap of bone to the knees, made so because the god of the body was the god of the soul, an especial providence for those who

ant to pray, and physiological structure
ins with spiritual necessity in bidding us
ray and pray and pray. In olden time the
arl of Westmoreland said he had no need to
ray because he had enough pious tenants on
his estate to pray for him; but all the prayers
of a church universal amount to nothing unless
like Daniel we pray for ourselves. O, men
and women, bounded on one side by Shad-
ach's red hot furnace and the other side by

avouring him, learn the secret of courage and deliverance by looking at that Babylonish window open toward the southwest. "Oh," you say, "that is the direction of the Arabian desert." Yes; but on the other side of the desert is God, is Christ, is everlasting life. The Evangelist says

superior to all other lace, so beautiful, so uniform, so expensive, four hundred francs a pound. All the world seeks it. Do you know how it is made? The spinning is done in a dark room, the only light admitted through a small aperture, and that light falling directly on the pattern. And the finest specimens of Christian character I have ever seen ever expect to see, are those to be found in lives all of whose win-

But it is another Jerusalem toward which we now need to open our windows. The ex-

even the fiercest of the Icarian sea foamed and splashed over the boulders at his feet, and his vision dimmed me of a wedding day when the bride, by sister and maid, was having garlands twined for her hair and jewels strung for her neck just before she puts her betrothed into the hand of her affianced: "I, John,

the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Toward that ideal Jerusalem, are our windows opened? We would do well to think more of heaven. It is not a mere annex of earthy. It is not a solitary outpost. As Jerusalem was the capital of Judah, and Babylon the capital

the Babylonian monarchy, and Jerusalem is the capital of Great Britain, and Washington is the capital of our republic, the new Jerusalem is the capital of the universe. The king lives there and the royal family of the redeemed have their places there, and there is a congress of many nations and the parliament of all the worlds. Daniel had kindred in Jerusalem of

For he often thought, though he
left home when he was a very young man,
perhaps father and mother and brothers and
sisters still living, and was homesick to
see them and they belonged to
the high circles of royalty, Daniel himself
living royal blood in his veins, so we have in
the New Jerusalem - a great many kindred,

And we are sometimes homesick to see them, and they are all princes and princesses, in the blood imperial, and we do well to keep our windows open toward their eternal residence. It is a joy for us to believe that while we are interested in them they are interested in us. Much thought of heaven makes one heavenly. The air that flows through that open window

recharged with life and sweep up to us
 blossoms from gardens that never wither under
 skies that never cloud, in a spring tide that
 never terminates. Compared with it all
 other things are dead failures. Homer's
 Elysium was an Elysium which he describes

as a plain at the end of the earth or beneath, in no way nor rain, and the sun never goes down and the moon never rises. He is what he calls the heaven of the blest, in the midst of the ocean, three times a day, blooming with the most exquisite flowers, and the air is tinted with purple while gales and music and horse races occupy the time. The Sandvian heaven occupies the hall of Walsulla, where the god Odin gave unending wine to the earthlings, and the heroes. The Mahomedan heaven passes its disciples over the bridge Ahrim, which is fiercer than a harrier and sharper than a sword, and then they are let loose into a riot of everlasting sensuality.

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